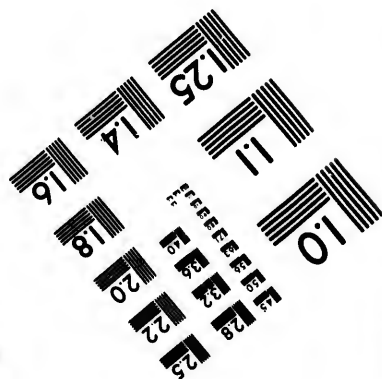
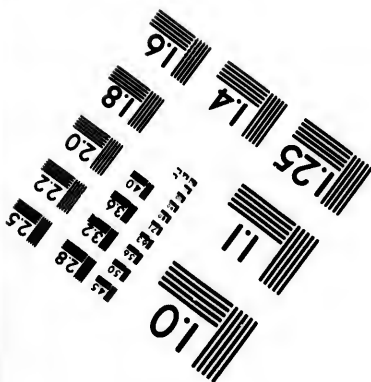
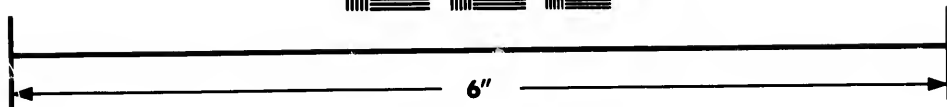
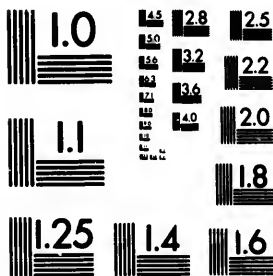
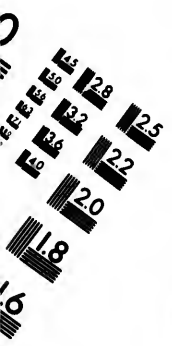


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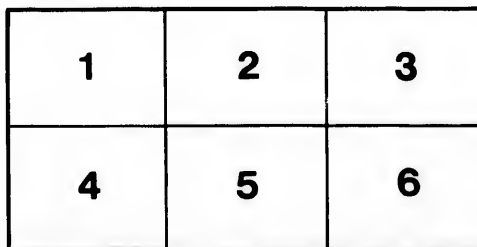
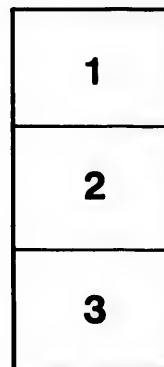
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Trinity

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TRINITY UNIVERSITY
AND
UNIVERSITY FEDERATION.

*AN ESSAY ADDRESSED TO THE COUNCIL
OF TRINITY UNIVERSITY AND THE
MEMBERS OF CONVOCATION*

BY

HERBERT SYMONDS, M. A.

RECTOR OF ASHBURNHAM AND FORMERLY PROFESSOR OF DIVINITY IN
TRINITY COLLEGE AND CLERK OF CONVOCATION.

*"He who freely magnifies what hath been nobly done, and fears
not to declare as freely what might be done better, gives ye the best
covenant of his fidelity, and that his loyalest affection and his hope
wait on your proceedings."—MILTON.*

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TRINITY UNIVERSITY
AND
UNIVERSITY FEDERATION.

Mr. Symonds will esteem it a kindness if each reader of this pamphlet will favour him with an opinion on the proposal embodied in its pages, viz.: the Federation of Trinity with the Provincial University under the terms of the Federation Act of 1887.

Address REV. H. SYMONDS,
Peterborough, Ont.

HERBERT SYMONDS, M. A.

RECTOR OF ASHBURNHAM AND FORMERLY PROFESSOR OF DIVINITY IN
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TRINITY UNIVERSITY AND UNIVERSITY
FEDERATION.

"He who freely magnifies what hath been nobly done, and fears not to declare as freely what might be done better, gives ye the best covenant of his fidelity, and that his loyalest affection and his hope wait on your proceedings."—MILTON.

THE Church of England has always, both before and since the Reformation, manifested a deep interest in education. However far the secularizing tendency which has almost revolutionized modern Oxford and Cambridge may proceed, to whatever extent the old ecclesiastical foundations may be mingled with those of various modern denominations, history will ever recognize the inestimable privileges which those ancient and venerable seats of learning, through the zeal of the Church, have with a liberal hand conferred upon the youth of England.

Now, just as in the individual the frequent repetition of identical or similar actions invariably produces habit, so in the lives of institutions, traditions handed down from generation to generation have a tendency to become more and more firmly rooted, and so long as the institution preserves its beneficent character, and provided the tradition have its roots in true principles, it may safely be predicted that it will continue to manifest in some form or other its living power over successive generations, and so it is that in spite of that same secularizing tendency, (which, let it be borne in mind, I am here neither approving nor condemning), the Church of England was never more zealous, active and influential than to-day in the great cause of education.

It may be safely assumed that this tradition survives in the Anglican Church in Canada, and that in the breasts of her members there still lives a pure faith in the ennobling and civilizing power of education, for of all religious bodies it may without conceit be affirmed that the Church of England most distinctly recognizes the great truth that *all* the faculties of men are Divine

The Anglican Church has always taken an interest in education.

This tradition survives in the Canadian branch of that Church.

gifts, capable of being used to the honour and glory of God, and for the welfare of the human race, and therefore that the cultivation of those faculties, and the direction of their activities to the pursuit of truth in all its manifoldness, is a religious work, in the sense that it promotes the divine end of the perfection of humanity.

This assumption concerning the educational zeal of the Canadian Church is amply borne out by the facts. In spite of the hostile, and perhaps not altogether unprovoked criticism which was aroused by the labours of Bishop Strachan, it can scarcely be disputed that that eminent man is the true father of education in Canada. How many of our distinguished countrymen have testified to his greatness as an educationalist, and to his pure faith in, and disinterested love of education, in spite of the insignificant surroundings of his first labours in the little log schoolhouse in Cornwall! In the face of what obstacles and discouragements did he steadily press towards the goal of the establishment of a great University, framed after the best models of the Old Land. And though his ideas did not in all points accord with the developing opinion of the majority of the citizens of Ontario, he is none the less to be accredited with the distinction of being a prime founder of the University of Toronto.

In every part of Canada the educational institutions of the Church of England are to be found. The Universities of King's College, Nova Scotia, of Bishop's College, Lennoxville, and of Trinity College, Toronto, bear witness to the importance she attaches to education. The famous McGill University, of Montreal, owes its foundation to the liberality of a churchman.

Of Schools, after the pattern of English Public and Grammar Schools, Upper Canada College, at least indirectly, was an outcome of the labours of Bishop Strachan; whilst Trinity College School and the similar institutions at Lennoxville and St. Catharine's are no unworthy representatives of the types from which they have been copied.

The object of the founders of these Colleges and Schools was similar if not identical in every case. They were inspired with the spirit of their forefathers in the mother land. They desired to reproduce in this part of Greater Britain, educational institutions framed after the pattern—with due regard to different circumstances and opportunities—of those old foundations which had

Whose great
educationalists
have laboured on
English line,

successfully withstood the test of time. What had proved to be adapted to the Anglo-Saxon in England, it might be safely assumed would be adapted to the Anglo-Saxon in Canada.

But they were also devoted members of the Church of England. At Oxford and Cambridge and at the great public schools, education had been under the direct and sole auspices of the National Church. Education was linked to religion, and religious influences were brought to bear upon the youthful mind, from the time when the lad of ten or twelve years of age entered the lowest form of his school, to the day when the young man graduated from his University. Nowhere has the aspiration of the Church's schoolmasters been more beautifully expressed than in the words of the greatest of them all, Arnold of Rugby, uttered on the eve of his first term at that famous school: "To introduce a religious principle into education is my most earnest wish, and I pray God that it may be my constant labour and prayer; to do this would be a happiness so great, that I think this world would yield nothing comparable to it."

Without doubt this was the ideal of education before the minds of those devoted men who founded Trinity University, and gave them confidence and zeal to push on with the work in the face of grave discouragements, and inspired them to many acts of self-sacrifice for its accomplishment. Neither can it be doubted that the same ideal is still cherished in the minds of those who have through good and evil report supported Trinity ever since. Education of the best kind, in which religious instruction and religious influences shall have their due consideration; this is the programme of Trinity University.

I desire at the outset to express my entire agreement with this principle. If it were not so, far from attempting to write this pamphlet, I should cease to take any interest in Trinity whatever. It is necessary to state this here, because I do not doubt that at first blush, the policy which I have the temerity to advocate will appear to many diametrically opposed to it. But it is my fixed conviction, not formed in a day nor without careful thought, based upon some knowledge at least of all the circumstances of the College, that our principles may be rendered far more effective, and their range of influence be almost indefinitely extended, by the adoption of a policy, which whilst calling for some self-sacrifice, demands no surrender of principle.

As elsewhere, so at Trinity, to combine the highest education with the influences of religious instruction and discipline.

The writer agrees with this principle,

But believes there is a necessity for some modification of its application.

It would be manifestly absurd to advocate a measure of reform without first of all shewing the necessity that existed for a change. To do this involves criticism. And in criticism to withhold the truth is to stultify oneself. The "candid friend" is a very disagreeable person. On the other hand the lines of the critic are not often cast in pleasant places. It is therefore necessary that he should speak boldly and yet with moderation withal, and with firm faith in the justice of his cause, (without which he has no right to speak at all) abide the issues of time. If he is proved wrong he deserves his fate, if right his reward is great in proportion to his previous tribulation.

Trinity was founded in order to educate the Church youth of Ontario,

Trinity University was founded for the purpose of educating the Church youth of Ontario, in accordance with that Anglican ideal of education which I have above described. The secularization of King's College was accomplished in opposition to the "sentiments which lay at the heart's core of the great mass of the Churchmen of Upper Canada." (*Bethune. Memoir of Bishop Strachan, p. 241*). However true this may have been when written it can scarcely be the case to-day. The University of Toronto educates far more Church of England students than does Trinity, and although in recent years there has been a steady increase in the numbers at Trinity as the result partly of the uniform system of matriculation, and partly of the special efforts of the last few years, at the same time there has been a corresponding increase in the numbers of the Church of England students at Toronto University and without special efforts in that direction. Thus in the academic year of 1889-90, there were seventy-nine; in 1890-91, ninety; in 1891-92, eighty-nine; in 1892-93, one hundred and twenty-three, and in 1893-94, one hundred and twenty-nine Church students attending lectures in Arts.

But is not fulfilling the object of its existence.

It is therefore quite clear that in this respect Trinity is not fulfilling the object of her existence. She cannot be said to be educating the Church youth of the Province, nor is there any prospect that she will be able to do so in the future. On the contrary, for obvious reasons, it is probable that she will secure a continually smaller proportion of the Church youth who seek an University education.

A considerable proportion of the Arts students at Trinity is composed of men intending to take Holy Orders. Of the remainder many are the sons of staunch and loyal Churchmen,

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who desire to give their sons such a general University education as Trinity is eminently qualified to give. Their reading, however, for their actual life work is done elsewhere than at Trinity, for most of them after graduating become students of law. But of the great body of Churchmen throughout the Province, how few are there who spontaneously choose Trinity as the natural place of the higher education of their sons! These are indeed so few that they may be left almost entirely out of account. In the Collegiate Institutes and High Schools, which are the centres around which gather all the local educational interests, Trinity is a name and nothing else.

It will not be denied that this is a serious state of affairs, although opinions may differ as to its actual cause or causes. The prolonged controversy some years ago between the high and low Church parties, resulting in the foundation of Wycliffe College, without doubt alienated the affections of many Churchmen, and led them to send their sons elsewhere than to Trinity. It is also to be borne in mind that the somewhat greater expense of Trinity as compared with Toronto University will account for some of the disparity in numbers. But after making all possible allowance for these circumstances, a brief comparative survey of the equipment of the Universities will shew that the Toronto University possesses an attractive power which Trinity can scarcely hope to rival.

*In the departments of Natural and Physical Science, Toronto University has: In Physics, a Professor, a Demonstrator, an Assistant Demonstrator, and a Lecturer; in Chemistry, a Professor, two Demonstrators, and a Fellow; in Biology, a Professor, a Demonstrator, and a Lecturer; in Physiology, a Lecturer; in Mineralogy and Geology, a Professor, and a Fellow. In all there are four Professors, five Demonstrators, three Lecturers, and two Fellows, with provision for two more Fellows not yet appointed.

Trinity, in the same departments, is compelled to cast the entire burden of instruction upon the shoulders of two Lecturers. Furthermore a detailed comparison of the appliances absolutely necessary to the successful pursuit of the study of science would shew at least an equal disparity between the Science Buildings of Toronto University and the Laboratory of Trinity University on

³In the ensuing comparison the disparity is scarcely so great as it appears in the text. The great number of students in some of the classes renders necessary a subdivision, involving the duplication of lectures.

The reason for this state of things described.

the one hand, as there is between their respective teaching staffs on the other.

The various subjects included under the general heading of Science, are nowadays, whether rightly or wrongly, regarded as highly important. Almost every day new occupations are created by new discoveries and inventions. It is not surprising that a young man whose natural tastes lie in this direction should desire to pursue some profession in which science is applied, and with this end in view, how can his High School Master, or his Clergyman advise him to go to Trinity in the face of such facts as are above stated.

In the Department of Modern Languages, a student of University College can attend the classes of two Lecturers in German, two in French, and of a Lecturer and a Fellow in Italian and Spanish. In this field of study Trinity, whilst offering an Honour course, has but one Lecturer.

In Classics, University College has a Professor and a Lecturer in Greek; and a Professor, a Lecturer, and a Fellow in Latin. Trinity University has for both Latin and Greek a Professor and a Fellow.

In Philosophy, Toronto University has two Professors and a Lecturer. Trinity has one Professor.

In the Department of History and Political Science there are five Professors and Lecturers, whereas Trinity has but one Professor of History, who has also to perform the arduous duties of the Dean's office.

Is it then surprising that the Headmaster of one of the best High Schools in Ontario, a graduate and devoted friend of Trinity, and a member of Convocation from its revival in 1887, should say that he could not, with due regard to their interests, conscientiously recommend his pupils to go to Trinity unless they were intending to read for Holy Orders.

I am not blind to the real advantages which Trinity possesses, but in the remedy for existing evils which is to be proposed, these advantages can be retained intact, and the range of their influence be increased tenfold. In the meantime I think enough has been said to shew that not only is Trinity exerting a quite inappreciable influence in matters educational in the Province, but also, that generally speaking, she does not and cannot educate the Church youth of the Province. "The Church," said Bishop Strachan,

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"ought to do nothing by halves." Her University must comprise an entire system of education based on religion. Every branch of knowledge cherished at Oxford and Cambridge must be carefully and substantially taught." (*Pastoral Charge, 1850. Bethune ut sup., p. 244.*)

I have no doubt that it was the consideration of these, along with other facts, that some years ago induced many of the leading supporters of Trinity to give favourable consideration to the proposals for the federation of the various denominational Universities with the University of Toronto. The negotiations with the Government so far as Trinity was concerned were not successful, but had the Government yielded to the demands of the Council of Trinity, there is little doubt that federation would have been accomplished. There were then as doubtless now, some who opposed the scheme on principle. They regarded it as involving a breach of trust on the part of the governing body. They felt as Bishop Strachan felt when on the secularization of King's College it was proposed that Colleges established by the several religious bodies of the Province should affiliate with Toronto University. "He protested against this thrusting forth of Christianity from the temple that she might take up her abode in porches and corners and alleys, where she would be shrouded from view or buried from sight, as something to be ashamed of."

On the religious question I shall have something to say further on, but it is clear that those who were prepared to affiliate, provided sufficiently advantageous terms could be secured, had made up their minds and (as I hope to be able to shew) rightly, that no real breach of principle or of trust was involved but rather that the main duty with which the University is entrusted, viz, the adequate secular and religious education of the youth of the Church, could be more satisfactorily fulfilled.

At that time a good many of the students, whose opinion it is true was not entitled to any great weight, but who were capable of taking an intelligent interest in the broad outlines of the scheme, were strongly in favor of federation. But when the matter was for the time being settled, and things remained *in statu quo*, it was the obvious duty of all friends of Trinity to co-operate in a renewed effort to enlist a more generous support from churchmen, which would enable the University to increase its equipment to the point necessary to meet the continually growing demands made upon all Universities.

Federation, the remedy proposed has been favourably considered before.

When the negotiations broke down, Trinity made renewed efforts on the old lines.

The revival of Convocation.

It was about this time, viz., Midsummer, 1887, that the scheme for the revival of Convocation was outlined by the Provost, and warmly supported by a large body of the Graduates. It was proposed to form in every city and town of Ontario local associations, which should have regard to the local interests of the University. All who were disposed to support Trinity, although not graduates, were to be entitled to become associate members. Thus a substantial revenue would be reaped from the subscriptions of the members and associates, all churchmen would have the opportunity of expressing their opinions, the council would gain by securing men of influence and weight in the Province as representatives of the associate members, a means of disseminating information and correcting errors regarding Trinity was created, whilst the local associations formed a convenient organization through which to conduct a vigorous canvass of the whole Province.

The results of the labours of Convocation considerable,

In part these prospects have been fulfilled. There can be no doubt that the recent increase in the numbers of the students is partly due to the labours of Convocation, that the council was thereby encouraged to erect the commodious new wing, and a revenue sufficient to justify some increase in the teaching staff has been created.

But are not commensurate with the needs.

But that the results have been at all commensurate with the needs it is impossible to maintain. A comparison of the calendar of 1888 with that of 1893, shews that the new creations have been the Fellowship in Classics and the Professorship of History, whilst the salary of the Lecturer in Modern Languages has been increased so as to allow of the foundation of an Honour course in that department.

These additions to the staff, and to the courses of study, are very largely supported by the annual revenue of Convocation, which is only kept up by the unremitting labours of those who have not too much time to devote to their proper spheres of labour. But how insignificant are they, in comparison with enormous outlay of money and increase in staff, of both Toronto and McGill Universities. Indeed, they will scarcely bear comparison with Queen's University, which in the last year alone has had legacies to the amount of about \$100,000.

There is certainly ground for dissatisfaction.

It ought, therefore, to occasion no surprise to know that some of Trinity's supporters view her present position with grave dissatisfaction. There is no reasonable ground for anticipating any

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improvement in the existing state of affairs in which Trinity is being daily further and further distanced in the race for educational distinction. With all her prestige, her culture, and her zeal, the Church of England in Ontario is yet in danger of occupying a subordinate position in affairs of education, if she persistently cuts herself off from its main stream. They, therefore, think it an opportune time and a reasonable course of action, to request the authorities of Trinity University, to take into serious consideration the present position and prospects of the University, and once more to ask themselves whether it would not be advisable to re-open the question of Federation with Toronto University.

Before proceeding to enumerate the manifold advantages attendant upon federation, I think this is the right place to say a word or two upon the question of its relation to our affiliated Colleges. So far as St. Hilda's College is concerned, it would be as materially benefited by the change as Trinity. Trinity College School, and the Bishop Strachan School would not be affected by the change. The case of Trinity Medical College, of the Women's Medical College and of the Conservatory of Music is different, and presents considerable difficulty. I do not know exactly what effect federation would have upon their interests. It might be detrimental to them or it might not. But whilst due regard should be given them, if it should appear that federation will promote the true functions of Trinity, its accomplishment must not be hindered by the consideration of its possibly detrimental results to those Colleges. For it is to be carefully borne in mind that they contribute nothing to the promotion of Trinity's fundamental objects, however much by their numbers they may add to her prestige, and by their fees to her exchequer. "We desire," said Bishop Strachan, "a University which, fed by the heavenly stream of pure religion, may communicate fuel to the lamp of genius and enable it to burn with a brighter and purer flame. Thus the arts and sciences, with all that adds real embellishment to life, will be studied with more perseverance and order for moral ends; and the faculties under such training will become so pure and unclouded, that perception will be infinitely more vivid, and rise to far greater elevation. * * * * For this reason we shall have in our University daily habitual worship, that we may possess a conscious feeling of the Divine presence." Again he maintained that the Church's University must comprise an entire system of education

The bearing of
Federation
upon affiliated
Colleges.

based on religion. (*Bethune ut sup.*, p. 244.) Now, in the case of the students of these Colleges there is neither religious test, training or worship required. They might be "Jews, Turks, Infidels or Heretics." Trinity would ask no questions on this head. She asks them to pass examinations, and having done so confers the appropriate degree. Probably a considerable majority of them are members of other denominations, but that is no hindrance to their carrying off the diploma of the Church University. Whilst then the rights and interests of these affiliated Colleges are not to be disregarded, they must not be allowed to conflict with the highest interests of Trinity University, nor to stand in the way of her extending the sphere of the operation of her true objects.*

The Religious
Question.

In any discussion of federation, the religious question naturally occupies a prominent place. The true relation of religion to University education deserves a separate treatment, but it is not necessary here to enter into any theoretical enquiry as to the principles which on this head should guide the founders or rulers of Universities, seeing that the present attitude of the State to religion is one which is really forced upon them by the circumstances of our times.

In this connection it is highly important that fair-minded men should, before pronouncing a harsh judgment upon secular education, take into careful consideration all the facts of the case

Ontario has an elaborate system of State education. This is supported by taxation, and has now and always has had the consent of the vast majority of the people. All the great civilized countries of the world have some system of State education, and no one seriously proposes to entirely disestablish it. In older countries such as England, the system is complicated by the existence of Church Schools, and autonomous Universities. In Canada on the other hand, the State had a clear field of operations. It was therefore the natural desire of the State to create a symmetrical system of education, and the University was the natural apex of such a system. This system of State education is for the common good, and the remarkable absence of any general agitation in reference to public education, shews that that end is attained to the satisfaction of the people. And yet it is one of the principles

*It is to be noted that both Trinity Medical College, and the Women's Medical College are already affiliated to Toronto University.

of State education in Ontario, that the State shall altogether abstain from imparting religious instruction.

Now this principle is sometimes quoted as affording testimony to the secularising tendencies of the age. It is said that religion is divorced from education. But this statement is certainly misleading. It would be difficult to find a territory so free from the leaven of secularism as the Province of Ontario. It would be hard to find another city in which so large a proportion of the population professed Christianity and supported some one or other denomination as Toronto.

The Government, let it be remembered, is not a separate entity, it is simply the body of the peoples' representatives. But the people raise no outcry against the present state of things, although surely they cannot regard them as ideally perfect. The fact is, the people know that in a society so divided on religions questions as that of Ontario, it is impossible for the State to provide religious instruction.

The headmaster of a school is to-day a Methodist. Next year his place is taken by a Presbyterian or a Churchman, and so on. The same thing is true of the subordinate teachers. The attempt to furnish religious instruction would immediately arouse such a storm of controversy as would almost inevitably result, if persisted in, in the destruction of the whole system.

But is the Government prejudiced against religion? Or is it prepared to go all possible lengths to meet the wishes of the clergy and ministers of all denominations? Let us look at the facts. A minister is *ex officio* a visitor at any public school. With the consent of the trustees he may for one hour a week give systematic religious instruction. Forms of prayer for opening or closing school, and passages of Scripture are prescribed for reading. If conscientious scruples stand in the way of one teacher's conformity to this rule another may perform the office. In view of these facts it seems hard to deny that valuable concessions are made to meet very difficult circumstances, of which the clergy would be wise to take greater advantage than they do.

I cite these instances because the common schools belong to that system of which the Provincial University is a part. The evidence as to principles and motives by which the Government is actuated, drawn from one part of the system is good for the rest. But when we turn to the calendar of Toronto University we

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find ample evidence that the same desire to recognize religion, so far as it is possible to do so, is present.

Three forms of Morning Prayer offered in the name of our Lord Jesus Christ, and terminating with "the grace of our Lord Jesus Christ, etc." are provided. But what is much more remarkable and really amounts to an official recognition of Theology, is the system of options allowed to students of the third and fourth years. Thus, in the third year Biblical Greek may be substituted for the prescribed Classical Greek; Biblical Literature or Church History for the Modern History of the Political Science course, and Apologetics may be substituted for Ethics in the Philosophy course. Similar provisions are made in the fourth year (Calendar of University of Toronto, 1892-3, pp. 42, 43). The candidates taking these subjects are examined in their own college whose certificates are accepted by the University.

It must then be clear to all impartial students of the facts that there is no antagonism between religion and State education. The Government is compelled to submit to circumstances not of their own creation, for which we of the Church of England in other connexions, acknowledge our partial responsibility, and they are ready to go as far as they can to meet the wishes of those who desiderate some recognition of religion in the sphere of education.

It is not surprising that forty-five years ago when the true issues at stake were obscured by the dust of a prolonged and bitter controversy, that Churchmen should feel that the secularization of King's College was a blow aimed at religion. We can understand and sympathize with the position of Bishop Strachan when he "protested against the thrusting forth of Christianity from the temple, that she might take her abode in porches, and corners and alleys, where she would be shrouded from view, or buried from sight as something to be ashamed of." (*Bethune, ut. sup., p. 241.*) But we ought not now to blind our eyes to the fact that this is not a faithful description of either the action of the Government or of the results of affiliation. That eminent man even on the confession of his friends, was apt at times to use immoderate language. He himself admits his uncompromising spirit, whilst his learned biographer, once or twice gently hints that his treatment of opponents was not all that could be desired. (*Bethune, p. 122, 123.*) It is impossible not to admire the statesmanlike tone, and the genuine zeal of his Charges to the Clergy, but in the

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light of the subsequent history of the Church of England in Canada, we cannot but regard his attitude on educational questions as highly unfortunate.

There are few to-day who would contend that the Church of England from the point of view of equity, had an undivided right to the control of the state endowment for an University, and surely all would admit that the proposition of Lord Goderich, "to divide the University Endowment, giving one-half to the Church of England, with her present charter unchanged, and the other half to the Province for the establishment of an University entirely satisfactory to the colonial mind," was a generous attempt to solve the difficulty, and should have been accepted. (*Bethune, p. 134.*)*

This brief review of the attitude of the Government towards religion, if it be, as I believe it is, a fair representation of the facts, ought to suffice to obviate any possible objections to Federation on the score of an alliance with secularism or as being a submission to the principle of the divorce of religion and education, or on the ground that religion is being degraded by being relegated to an affiliated College.

So far I have mainly dealt with what may be described as the negative reasons for urging upon the Corporation of Trinity University, the advisableness of reconsidering the question of Federation. It is necessary now to turn to the positive aspects of the question.

These may be regarded from three points of view. (1) That of the interests of education. (2) That of the interests of Church education. (3) That of the general interests of the Church.

The fact that there is no established Church in Canada does not alter the fact that every religious body has its duties towards the State. If this is true of other bodies, it is doubly the case with the Anglican Church, which in the mother country has so long been connected with the State, and is now strenuously battling for the preservation of its establishment. That we are not established in Canada may modify the force of the present argument, but does not entirely dissipate it. For the

*This seems to be the appropriate place to explain why no reference is made to the difficulties in the way of Federation, nor any scheme of Federation proposed. I am, of course, convinced that Federation is practical, but no step can be taken until the idea is favourably received by the supporters of Trinity. Until this is accomplished it is useless to discuss difficulties. So also the proposition of a definite scheme would at present be premature, and would only draw attention away from what is the main object of this essay, viz., the presentation of the argument in favour of Federation.

The advantages of Federation discussed from three points of view.

(1) That of the interests of education.

Church is (or ought to be) interested in *all* that conduces to the welfare of the State. It matters not whether the State asks her assistance or not. The Church if not in her corporate capacity at least as an aggregation of individuals is profoundly affected by the action of the State. The higher the views taken of the prerogatives of the Anglican Church, the more incumbent is it upon us not to hold aloof from the general life of the State, but to co-operate with it so far as we possibly can, and to seek to mould the influences which sway the action of the Government.

Now, in the case of education, we have seen how reasonable was the action of the Government in creating a State University, as the apex of the State system of education; we have seen how impossible it is for the State officially to recognise religion in any effective way; and we have seen how willing it is to go as far as possible to meet the requirements of the religious bodies amongst us. Surely then the truly Church-like action would be to meet the State in the Spirit in which it meets us, to cordially co-operate with her in the great work of building up an University which is already in the front rank of North American Universities.

But we have further seen that the great majority of the students of our own Church go to the Provincial University, and that judging from recent statistics there appears to be no prospect that their numbers will grow less; we have seen that the endowments of Trinity are quite insufficient to enable her efficiently to do the work of an University; we have seen that as a consequence the teaching staff is manifestly inadequate to the burden laid upon it; we know that these are the chief reasons why the Church Students do not, nay *cannot*, come to the Church University. Therefore, not only are we regardless of the interests of the State, but also blind to our own. We voluntarily cut ourselves off from the rank and file of the members of our Church who seek to find a living by the avenues of Higher Education.

There can be little doubt that the union of our forces with those of the Provincial University would greatly tend to promote their mutual interests. Trinity, beyond all question, has the power of making a contribution peculiarly her own to this cause. She shares in the prestige which belongs to the Church of the mother country. She has a certain method of education based upon old country ideals by no means exploded, but which she alone of Canadian Colleges fully understands. She has certain privileges

of culture and refinement, which are the heritage of centuries, but here as elsewhere privileges entail services. By mingling with the broad stream of the education of the Province, Trinity has not only something to take, but also something to give. By holding aloof in selfish isolation, she deprives herself of those good things which others possess, and buries her own talent in the ground.

I earnestly appeal to the authorities of Trinity University, and to the members and associate members of Convocation, to give serious attention to these considerations, which are certainly deserving of it, and to see whether without any compromise of principle or of dignity, a step cannot be taken which would greatly elevate the Church in the estimation of all thoughtful men, and would be for the common weal.

In treating of the positive advantages of Federation from the point of view of Church education, it will be necessary to refer again to one or two points already touched upon. In the first place, in Federation the Church would at once be brought within reach of her own children. I have quoted the statement of one of our own graduates and a distinguished High School master, that it is impossible as a rule to recommend Church students to go up to Trinity. I have also the strongly expressed opinion of another graduate, the head master of one of our most important Collegiate Institutes, that under Federation, Trinity would eventually become the most influential College of the University. And this seems a most reasonable conclusion. The greatest difficulties in the way of Church students entering Trinity, especially of those who desire to study science or of that considerable body who intend to be school masters would be obviated. The influence of Trinity would almost at once be felt in every High School in the Province, her clergy would take the liveliest interest in the proceedings of these institutions, each of which with its hundreds of students, occupies a far more important position than is generally recognized. Churchmen, too, who are now positively hostile, or as in the majority of cases are indifferent, because of their sympathies with the State education, (they have sons and daughters at the High School, they are themselves school trustees, &c.) would now take a warm interest in the welfare of their own College, and would be far more likely than at present to support it.

And although all these results might not follow at once, although a number of students should continue to enter University College,

(2) That of the interests of Church education.

still the Church could find ways and means of coming into contact with them all. At the University of Ann Arbor there is an institution, a kind of club, for the use of Church students. Here the famous Baldwin lectures are delivered, and an excellent machinery exists for combining the Church youth, and bringing the influences of the Church to bear upon them. Some such institution even though on a smaller scale could easily be devised in the case of Trinity.

In the next place, Federation would bring our students into the sphere of a larger competition. A reference to the calendar for 1893 shows that in the last ten years there have been but seventeen graduates in honours in Classics, and only six in Mathematics. In five years there have been no honours won in Mathematics, and in the year 1886, there was only one honour graduate in any subject. Assuming the present system of examination to be the best, it must be an advantage for students to mingle in a larger society, and to have the opportunity to measure themselves with a greater number of candidates. The figures quoted show that the honour students are almost isolated. Certainly the attainment of the fixed standard required for a first-class is some criterion of a student's powers, but in a class of twenty, from various Colleges, graduating with first-class honours but a common examination, there is a considerable difference between the first and the twentieth. We may feel sure the students under these circumstances would have not only a greater stimulus to, but also a far greater interest in their studies.

Trinity's
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It is of great importance to notice that under Federation, Trinity's distinguishing characteristics would in no way be forfeited, but would have a larger field of usefulness. Religious instruction would then no less than now have its place in her curriculum. She would still have her chapel and chapel services. The residential and tutorial systems would be still preserved. There are some signs indicative of a growing feeling in favour of a residential system properly conducted. It is felt, and the more the matter is looked into by parents the stronger will the feeling become, that the closer fellowship of the professorial staff and the students, and of the students amongst themselves, which is promoted by the residential system, is of great advantage to all concerned. It is beginning to be better understood that an

University education may include more than a number of courses

of study with corresponding lectures, and that a certain tone and character may be imparted to a student, by the close association with his teachers and fellow-students, which the non-residential system to a considerable extent forbids. It is very difficult to define such an intangible influence, which is rather a subtle essence, diffused throughout the whole fabric of his character.

Now I do not think anyone who has had experience in this matter can doubt that Trinity and Trinity alone, understands the residential system. The reason for this is not far to seek. She has inherited the traditions of the Universities of England. Oxford and Cambridge men have always composed the majority of her staff. They are "to the manner born," and if only the liberality of churchmen would rise to meet the requirements of the teaching staff, so as to relieve some of the professors of part of their too numerous duties, there can be no doubt that the residential and tutorial system of Trinity could be raised to an even higher pitch of perfection than it has at present reached, and it can scarcely be questioned that many a parent who now sends his son to University College would, were she in federation, have no hesitation in sending him to Trinity.

"But, it will be objected, "the Church's University will lose her degree-conferring power." I do not deny that this would be a loss; but the question is as to the greatest gain.* The degree-conferring power is an advantage, greater in appearance than in reality. To those to whom an University education is a means of earning a livelihood, the Trinity degree is not of such value either in Canada or the United States as is that of Toronto, save in the case of clergymen. But why should it be looked upon as the resignation of a great power. The great colleges at Oxford and Cambridge are not hungry for degree-conferring powers. Let us look forward ten or twenty years and behold Trinity College, Toronto, occupying to Toronto University, a corresponding relationship to that which Trinity College, Cambridge, occupies to Cambridge University, and surely it will not then entail less honour and distinction to be a Trinity man than it does now.

But why should the Church be so jealous to possess an University in Canada? Oxford and Cambridge are no longer Church Universities, yet we do not hear the clergy and laity of England

*It should be noted that the degree-conferring power is not absolutely sacrificed, but may be resumed if the governing body desire it. Denominational Colleges retain the right of conferring degrees in Divinity.

clamouring for the establishment of distinctive Church Universities, although of a surety if the demand existed, they have both the means and the men to supply it. We do not find that Durham University excites any very profound admiration or enthusiasm on the part of churchmen. Many English churchmen resisted the changes in the English Universities of the past fifty years, but few would now consent to go back to the old state of affairs. However much some may regret the sweeping, revolutionary character of the reforming movement, there are few if any, who would not admit that there is much more activity in religious concerns and that the influence of the Church goes down far deeper below the surface of religious life than was the case sixty years ago.

All the means now in operation in the great Universities at home for the promotion of religion would be at the disposal of Trinity. If from one point of view her relationship to Toronto University may be compared to that of one of the older foundations to Oxford or Cambridge University, from another it would be comparable to that of Keble and Selwyn Colleges to their respective Universities. Trinity would be a Church College, she would be able to form Associations, incorporating the Church students who might be at other Colleges, although she would have the main body of the students under her own wing.

We conclude, then, that the manifest advantages of a fully equipped residential College in which religious instruction was provided, and religious influences were brought to bear upon the students, in a Federation of Colleges, forming an University held in universal honour, and which would find points of contact with all the Church students at the University, and even with the scholars of the High Schools preparing for University education, would very far outweigh the loss entailed in the resignation of degree conferring powers.*

*In connection with the foregoing the following quotation from a speech delivered in the House of Lords by the Bishop of Chester, protesting against the proposed exclusion of St. David's College, Lampeter, (a Church College with degree-conferring powers) from the State University of Wales is highly instructive :

'The Bishop of Chester moved 'That, in the opinion of this House, it is desirable that the assent of her Majesty be withheld from the Draft Charter of the proposed University of Wales until such portions of the aforesaid Draft Charter shall have been omitted as prevent the inclusion of St. David's College, Lampeter, in the county of Cardigan, as a constituent College of the aforesaid proposed University of Wales.' He said the object of his motion was not the rejection, but the improvement of the Welsh University Charter, while he contended that its adoption would be for the good of St. David's, Lampeter, and would also be of benefit to higher education in Wales. As an educational institution, the power and calibre of Lampeter was at least twice as great as in 1881, when he had the honour of being Principal of the College. If, therefore, it was fit, as recommended in 1881 by the Report of the Commission, to be included in the University, it was doubly fit now. What Wales wanted was something in which all parties could participate in common; they wished to create a bond of

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The Federation of Trinity with Toronto University would ^{(2). Bearing of Federation on the interests of the Church in general.} excite the interest not only of those concerned with education, or with Church education in particular, but also of Church people in general. It is then necessary to attempt an answer to the question: How would Federation affect the general welfare of the Church?

The Anglican Church at home is divided into three schools of thought, known as the High, the Low, and the Broad Church parties. This third party scarcely exists even as a school of thought in Canada, and consequently the division between the High and the Low Church parties is here more sharply accentuated than in England. Probably the majority of the clergy are men of moderate views, but every one must have sympathies in the one direction or the other, and when party questions arise party distinctions become clearly cut, and party feeling runs high. The battles between the two schools are not confined to the floor of the Synod, or to the columns of the press, but are or have been waged in almost every Parish in Canada. The humiliating position which the Anglican Church holds in Canada to-day is not altogether to be ascribed to this cause, nay not even chiefly. If the Church be responsible for a considerable portion of her own loss, it is still to be mainly ascribed to causes which would have operated under any circumstances. The very excellence of her system of worship and government has militated against her in an age and country which seems to prefer a religion of as loose and incoherent a type as possible. Nevertheless few are they who would deny that all through our Province, unseemly, unchristian strife has alienated the affections of her peace-loving members, and terribly lowered the spiritual tone of the whole community. In the highest interests of the Church, the interests of righteousness and love, and in order to stem the rising tide of a scepticism which finds its justification in the spectacle of a Church professing the loftiest doctrines of other-worldliness, and yet in its policy and its controversy adopting the lowest methods of this world, it is necessary that the most earnest, and if need be, the most self-sacrificing efforts be made to close up the open breaches, and by

union between the Nonconformist ministers and the clergy of the Church of England. Another reason was that its inclusion in the University would be an advantage to Lampeter itself, and he maintained that Parliament would be leaving a new root of bitterness in Welsh life, socially, politically, and religiously, if it compelled Churchmen to have differences in sympathy and interest from the feelings entertained by their Nonconformist brethren in reference to this question, by driving Lampeter into a position of isolation."

precept and example to speak the truth indeed, but to speak it in love.

“Such ever was love’s way ; to rise it stoops.”

Now, party feelings have been engendered, and party strife has been fostered by the existence in the one Diocese of Toronto of two theological colleges, the one attached to Trinity and the other to Toronto University. I am aware that I here touch upon a delicate topic, and must therefore deal with it as lightly, and pass over it as quietly as may be. But Federation would tend to modify the relations between these two schools, and some estimate of possible results must be attempted.

Wycliffe College represents the Evangelical school of thought in the Church. Its object is openly and definitely proclaimed to be the training of candidates for the ministry according to the convictions of that school.

The theological school at Trinity occupies a wider field than this. No doubt her theologians have for the most part been High Anglicans, but this has not been the invariable rule, and great liberty in theological teaching has always been allowed both teachers and taught. Men holding Evangelical views have entered Trinity and passed out, broadened it may be, but still Evangelicals. This arises from Trinity’s recognition of the plain historical fact that from the time of the Reformation there have been diverse schools of thought in the Church, and therefore none can claim to represent the whole Church.

I do not know that I shall be revealing any state secret, if as an instance of Trinity’s good faith in this respect, I mention the circumstance that upon the sale of the old buildings of Wycliffe College, Trinity was prepared to negotiate terms of affiliation with Wycliffe, (offering grounds for buildings) on the basis of absolute liberty in the matter of religious teaching. Some correspondence passed, but the proposition was not entertained.

Now, Federation would in all probability result in drawing into a closer relationship the two Theological Schools to their mutual advantage. At present, students intending to take their Divinity course at Wycliffe College, go to University College for their Arts course. In Federation, many, and we may hope an increasing number would become students of Trinity. I do not suppose the convictions of either Trinity or Wycliffe men would be rendered less earnest or sincere, but a spirit of charity and forbearance

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would spring up that would gradually permeate the mass of Church people. It is psychologically impossible for all men to think alike, either in doctrinal or ritual matters. As this truth comes home to us, we must all be more and more prepared to give and take, every man looking not "on his own things but on the things of others."

It is natural that in the present state of things, every alumnus and every supporter of Wycliffe College should also be a partizan of Toronto University, and at least indifferent to Trinity. But, in Federation, in proportion as Trinity continued in her new estate, that broad and liberal policy towards Arts students which has characterized the past ten years, she would gain the united and hearty, nay, in due time, the enthusiastic support of all Church people. The one Arts College of the Church open to all, the two Divinity schools mainly representing the two great parties in the Anglican Church, but each prepared 'to live and let live.' Such is a reasonable prospect and hope of the results of Federation.

In short, it would appear that the Federation of Trinity with Toronto University in the spirit which I have endeavoured to describe, would be the opening of a new and brighter era in the history of our beloved Church in Canada. She would be in a position to manifest to the world a loftier and more disinterested spirit than has sometimes seemed to inspire her actions. Yet she would not be the loser but the gainer. By contributing to, she would share in, the general good. There is no greater need at the present time than that of the application of Christian principles and Christian methods to the action of societies and institutions. Strange as it may seem, it is yet possible for a man to be self-denying, self-sacrificing, humble, and loving in his private life; and in his public capacity, as a member or officer of a Church, or of a Parliament, hard, uncharitable in thought, word and deed, unyielding, and in policy thoroughly worldly. There seems to be an almost universal scepticism of the power of Christian principle, and an utter blindness to its victory even in seeming defeat; but I believe that the entrance into Federation from such motives, (amongst others) and looking for such results as I have described, would be an example of corporate faith so rare in our days, which would have the most beneficent consequences, and would redound to the glory of the Holy Spirit, who we believe guides the destinies of all who open themselves to His influence, whether individuals or societies.

Concluding considerations.

Future policy of Toronto University.

In bringing these brief remarks to a close, there are one or two further considerations of which we must take account.

The constitution of an University is similar to that of a State, in that it is never unchangeably fixed, but is always undergoing various modifications to meet continually new and changing circumstances. It is by no means probable that Toronto University will prove an exception to this rule. The great changes of recent years seem to indicate almost greater changes to come, so soon as Federation ceases to be of the nature of an experiment and becomes an accomplished fact. At the opening ceremonies of Victoria College, Prof. Goldwin Smith indicated one constitutional change in the growth of a continually increasing autonomy. The State has been the nursing mother of the University. So long as it was composed of a single college, this relationship was maintained, and its obvious advantages outweighed the possible and actual disadvantages of State interference.

But now with noble buildings and an adequate endowment, and above all with a number of Federated Colleges, the office of the State is approaching completion, and we may confidently look forward to a steadily increasing measure of self-government. Nothing could be less desirable than the prostitution of the University to the intrigues of machine politics, but even as things are now constituted it is not easy to see how a Federated College, electing its own Provost and professorial staff, could be injuriously affected, and the objectionable features of State interference will have a continual tendency to disappear, as the University itself grows more independent of its assistance.

It is by no means improbable that Toronto University will more and more approximate towards the pattern of Oxford and Cambridge. If the Federation experiment should prove successful, University College would attract a steadily diminishing number of students, and a day might come when its usefulness would be gone. The University would then consist of its professorial staff, its examining body, and its Science departments. This process might be furthered by the felt necessity of post-graduate courses similar to those of some American Universities.

Small Universities must disappear or lose their influence.

The day of small Universities is past. In the vast territories of the United States and Canada with sparse populations, with imperfect means of locomotion, and with a more stringent spirit of sectarianism, which subordinated the interests of education to

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those of the sect, it was natural that the country should be sprinkled with colleges proposing to give University education and degrees, until the American Degree became a bye-word. The causes which produced this condition of things, are rapidly disappearing, and with it the small University is doomed to disappearance or to insignificance.

An University must embrace the circle of the Arts and Sciences ; at the same time in our day it must more and more specialize its teaching in all departments. The small and inadequately endowed University can accomplish neither of these ends. It lacks the means and appliances, the scientific apparatus and the well stocked library. Its teaching staff has to spread its labours over too great a field. In the long run this must tend to the destruction of enthusiasm, of the stimulus to progress, and to the encouragement of a disastrous superficiality.

The objection raised to a huge University, that sufficient attention cannot be given to the individual who, unless he be one of those favoured beings that rise to distinction anywhere, is lost in the mass of students, applies to a large University with one College, but can have no application to an University composed of a number of Federated Colleges. Indeed, the way of Federation seems to be the obvious expedient for including the advantages and for obviating the disadvantages arising from the vast scope of University teaching in the nineteenth century. Variety, the free play of individuality, the adoption of those methods of education and training which each College best understands, and can most successfully operate, will be secured, whilst the mingling of the Colleges will prevent the narrowness and conceit likely to be engendered and fostered by the isolation of a small society.

Thus it would appear that the endeavor to prognosticate the future, basing one's estimate upon the main principles of University education predominant in our day, not only in America, but also in England, justifies the unpleasant conviction that Trinity, *as a University*, must continue to fall proportionately farther and farther below the level of the great Universities of Canada, of the United States, and of England, and that, in numbers of students, in quality of degrees, in efficiency of equipment, and in influence both in Church and State. On the other hand, by adopting the policy of Federation, without the sacrifice of any

An University of Federated Colleges combines the advantages, whilst obviating the disadvantages, arising from the vast scope of University education.

principle, Trinity throws herself into line with the educational aspirations of the Province ; she adopts a sure and swift means of becoming the natural home of Church students, *instead of almost compelling many of them to be her antagonists* ; she resigns her degree-conferring power, but she does not adopt a position of inferiority, she simply becomes one of many, and, as we may confidently hope, would in due time be *primus inter pares*.

I have throughout the foregoing pages, endeavoured to avoid any attempt to employ the arts of rhetoric, and to approach the subject from all points of view, in the white light of reason, but I should be sorry if on any mind the impression was left that I was at bottom indifferent to the issue, or that heart and head were not at one. In a matter of this kind, anticipating considerable opposition to the views offered, it seemed to me essential to give in the first place a reason for the faith that is in me, and herein at least, I trust I have not been altogether unsuccessful. And if this be so, then I may in my last lines venture to profess that reasoned faith is united to earnest affection.

I have ever loved Trinity, I have ever striven to serve her, and I trust under the circumstances I may venture to add, sometimes at the sacrifice of my own desires and interests. Others have worked longer and done more I do not doubt. As a fellow-worker I would ask them to hesitate ere they censure an honest opinion and an honest attempt.

It was held by Selden that all opinions, even errors, "known, read, and collated," are of service towards the attainment of Truth. I trust that such errors, whether of opinion or of reasoning, as are contained in this little pamphlet may ultimately prove of service to that supreme mistress of sincere minds.



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